

Of the Church - By the Church - For the Church

Luther League Review

"Ecce Homo"

GUIDO RENI was one of the great painters in the sixteenth century. He was born November 4, 1575, near Bologna, and died there August 18, 1642. He was a noted exponent of the Bolognese school of painting. He was a rival of Caravaggio. He decorated the private chapel of the Palazzo Monte Cavallo at Rome,* and later he executed the celebrated "Aurora," at the Palazzo Rospigliosi. His "Ecce Homo," which we here reproduce, is one of the glories of art in the Dresden gallery.

Much difficulty is experienced in producing a satisfactory face of Christ on canvas. This is proportionate to the realization that any face representing perfect humanity must combine both the masculine and feminine characteristics. None of Christ's contemporaries ever painted a picture of him on canvas. It is impossible for one who never saw His face to imagine and reproduce in colors the divine and human combined in Christ. Accepting then the difficulties, critics have admired Guido Reni's "Ecce Homo." Possibly it is sufficiently satisfactory for our contemplation

at this time of Lent. Bishop Potter, of the Protestant Episcopal Church of New York, once replied to a question relative to the portrayal of the face of Christ as follows:

"No artistic representation assuming to depict the features and expression of Jesus

Christ could be other, both to the artist and to others, than a disappointment. It is not in art, which is human (and bound therefore by human limitation), to depict the divine—nor, indeed, to imagine it. Essays in that direction so far as I am familiar with them, have always seemed to me, however interesting, weak and inadequate. Jesus, as Frederick Robertson has strikingly put it, included not only the two natures, God's and man's,

but our two natures, man's and woman's. Art has often essayed to express this, but it has resulted, so far as I know of such endeavors, in feebleness and mere femininity. In one word, the task is too large for art."

Most of the portraits of Christ represent the painter's ideal. Of course, all portraits of Christ are purely fanciful, for they can simply



"ECCE HOMO."

represent the painter's notion. If we know anything at all about Jesus, it is that He was a Jew. The pictures generally might be those of any person of any nationality whatever. The ordinary portrayals of Him, as the Man of Sorrows, are unhistorical. Some of them are weak and unmanly, and some not infrequently are even repulsive. Nevertheless, when all this is said, the pictures of Christ represent the human heart's striving to realize its idea of a suffering Saviour. Perhaps we should not pass judgment too harshly on the strength shown in the face of Christ as depicted in ancient and modern art. A critic, whom we quote at length, has the following to say:

"Permit me to say briefly that there is much lack of strength in the great majority of pictures of our Lord. There is, again, the presence of strength where there are no other attributes of the divine character, and so not a Christlike strength. This is so palpable in Michael Angelo's fresco of the 'Last Judgment,' on the east wall of the Chapel of the Vatican, that it may be taken as the type of what I mean by Christless strength. We see there simply a furious and revengeful judge, hurling damnation down on his enemies, as though engaged in a most congenial task. There is no trace, in the enraged avenger, of Him who wept over Jerusalem, and of whom His apostle wrote, 'Who is not willing that any should perish, but that all should come to repentance.' No wonder that Mariolatry grew if such strength were deemed Christlike strength. Then, on the other hand, there is often much sweetness which is mere softness, as in Carlo Dolce, where there is nothing virile, where the expression is not so much feminine as effeminate, and we could never say of the one portrayed, 'Behold the Man!' And yet there are, both in ancient and modern art, specimens of Christlike strength, where strength and sweetness are mingled in varying measure, but neither one banishing the other. Such, for instance, in ancient art is the 'It Is Finished' of Albrecht Durer, and in a lesser but in a real degree in modern art, in Ary Scheffer's 'Christus Consolator' and 'Remunerator.' In Durer's 'It Is Finished' we have the finest and most satisfying of all the portraiture of Christ. He is hanging on the cross, but it is the moment after death. There is regal strength in the bowed head, but the sweetness which survives sorrow is also there

—a sweetness which bears ineffaceable traces of pain, but marks, too, of the strength which endured it, triumphant, through the fullness of its consecration. In Ary Scheffer we do not reach so high a strain, and yet there is a kindred inspiration in his portrayal of the 'Consoling and the Recompensing Lord.'

"Just one other example I will quote of a Christlike strength. It is to be found in Titian's 'Tribute Money.' The hard old Pharisee, with his sharp and chuckling assurance, holds the penny in his bold and rapacious hand—a very type of what some men call strength—the strength of unabashed and overbearing defiance of all that transcends the plane of what is of the earth, earthy. But the calmness of the Christ confronts him, not with a more potent materialism, but with that serene composure which comes of conscious mental and moral superiority, whose dignity is unmovable by the clamor of the world, because centered in the eternal, which is the spiritual."

To realize the face of Christ, the artist must show both manhood and Godhood. There must be in the face nothing of the futile strain. It must not be loaded with the traces of debility that constrain us to pity Him far more than to revere Him. They must suggest holiness. They should promote and not discourage the spirit of worship. After all is said, however, the best portrayal and the only portrayal of Christ that satisfies is the picture drawn for us by the four evangelists, Matthew, Mark, Luke and John. From the gospels each one can picture for himself his ideal and what Christ means to him as a personal Saviour.

They Do Not All Pray

An aged Christian one day took dinner at a house where he found himself in the company of a number of young and jovial people. When sitting down at the table, he silently offered up prayer to God.

One of the guests, intending to have some fun with him, said: "I suppose at your house all pray, do they not?"

"No, not that I know of," was the reply.

"What, do not all pray there?"

"No, I have two hogs in my pen, they never pray when they are fed."

The young man was silenced.

The Idea and Blessing of Lent

THE season of Lent is rich in spiritual blessings. During this season we shall hear much about Christ's suffering. We shall go with Him to Jerusalem. We shall see Him rejected. We shall witness the agonies of Gethsemane. We shall behold him betrayed into the hands of His enemies. We shall witness His mock trial. We shall see Him reviled and spat upon. We shall see Him faint beneath the burden of His cross; and we shall behold Him hanging on the tree. All this we will be taught He endured for us and we will understand that He did so in order that we might be saved with Him in glory.

The Lutheran observes this season not as a time for penance, nor from a mercenary spirit. He does not believe he can square accounts with God by specially observing Lent. Nevertheless, there are showers of blessings in store for those who in the true spirit of devotion observe this season. They will derive a deeper appreciation of Christ's merits. Constant contact with the Scripture, both hearing and reading the Word of God, always has proven a blessing for him who reads his Bible, looking for a blessing. Lent is a season when we should not only read the Bible and hear the Gospel preached, but it is that season of the Church year when we should constantly have God's Word in our hearts. If this be the case, how can we fail to secure one of the great blessings of Lent.

Not because it is a more sacred time than any other part of the year do Lutherans keep Lent, but because of the opportunity it affords for a deepening and quickening of the spiritual life by closer attention to the events of Christ's life, the reading and study of His Word, and too, the hearing and the preaching of the Gospel.

"The Roman Catholic keeps Lent as a season of fasting, and thereby hopes to shorten his stay in Purgatory. The Episcopalian gives up dancing, the theatre and worldly amusements, and fasts during this time. But the Lutheran holds to his Christian liberty, gives himself up to a closer study of God's Word and a deeper contemplation of Christ's sufferings and death, and therein finds spiritual strength and growth in grace. The good derived from Lent, according to the Lutheran idea, comes not from the days themselves, nor

from fasting, but from a more constant use of the Word in the home and in the church."

Some Lutherans recommend fasting during Lent, but this is left to the discretion of the individual. No Lutheran who fasts should think that he thereby is meriting any special grace in the eyes of God, for fasting may simply be nothing more than a good bodily discipline. One Lutheran writer says: "The object of keeping the fast of Lent is (1) increased diligence in the service of the Church; (2) more frequent hearing of the Word of God; and (3) the bestowal on the needy of that which we may spare by self denial." The Lutheran Cyclopædia also says: "In the Lutheran Church, days are observed for the sake of the Word of God given on them, not as if one day were in itself holier than another." Lent begins this year on February 5. Commencing with Ash Wednesday, special services will be held generally in our Lutheran churches throughout the land, at which time the passion history of our Lord will be read and explained and the liturgical services will emphasize the work and sufferings of Christ's passion. In some of the larger city churches services will be held every day during Lent. The observance of Lent cannot be too highly commended, but it must be kept free from formalism. The benefit or blessing derived from the idea of Lent lie altogether in the grace imparted to us, through the Word of God and His sacraments. There is nothing of blessing or benefit in the mere outward observance or formalism of Lent.

Giving His Son to the Lord

When the great missionary among the heathen, Christian Schwartz, had finished his studies at Halle, he resolved to consecrate his life to the service of God. On learning that Professor Francke wished to obtain new missionaries for India, he at once longed to be one of them, and to go to work in that far off, benighted country. He set out for his native village to obtain the consent of his father. His father had shortly before this time buried a son and given his oldest daughter in marriage. It must have been a hard question for his father to decide when young Schwartz

asked if he might go to India and spend his life there as a missionary. But that father was a God-fearing man. He repaired to his chamber to pray over the matter. At length he came down, gave the son his blessing and bade him depart in God's name. He charged him to forget his native country and his

father's house, and to go and win souls for Christ.

God does not, perhaps, ask so much of you and me, but God does want us to deny ourselves, and to give of our labor and our money to the upbuilding of His kingdom.—Little Missionary.

Our Deliverance in Time of Trouble

WE are told that in one of the German picture galleries is a painting called "Cloud-land"; it hangs at the end of a long gallery, and at first sight it looks like a huge, repulsive daub of confused color, without form or comeliness. As you walk toward it the picture begins to take shape; it proves to be a mass of exquisite little cherub faces, like those of the canvas in Raphael's "Madonna San Sisto." If you come close to the picture you see only an innumerable company of little angels and cherubim. How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud is full of angels of mercy.

Six troubles; yea, seven. Troubles will come as surely as seedtime and harvest, cold and heat, summer and winter, and day and night. For all that, they are short lived. Thomas Manton quaintly says: "All the tediousness of the present life is but like one rainy day to an everlasting sunshine." That one rainy day we remember so long, and we want a deliverer for the rainy days so sure to come.

The Lord is our great deliverer in all times of our trouble. In six troubles He is our deliverer. How this fixes the fact in our minds that we have a deliverer! Seven! The fact is emphasized by an added number. The poor man cries and the Lord saves him out of his troubles. God's eye watches the righteous. Many are their afflictions, but the Lord hears their prayer and delivers them.

The Lord saves us by a complete and perfect deliverance. The Lord shall not only deliver us in six troubles, but in seven; no evil shall touch us. When asked how often one should forgive—if seven times—Christ's answer was until seventy times seven. This

is understood to mean infinitude. So, too, it is not six or seven times the Lord delivers us, but just as often as we need His help and ask it.

"Oh, help us, Lord! each hour of need

Thy heavenly succor give;

Help us in thought, and word, and deed

Each hour on earth we live.

"Oh, help us, Jesus! from on high!

We know no help but Thee;

Oh, help us so to live and die

As thine in Heaven to be."

Now terrible are the troubles that come to men! There is war and famine and pestilence, persecution and slander and reproach. But in the heart given into Christ's keeping the tent of peace is pitched, and notwithstanding the world is full of trouble there is nothing amiss in the fold that shelters the Christian's heart. True, like Paul, you may have a thorn in the flesh. Make it the seal of your adoption into sonship. It may be hard to bear. Make it an evidence of the sufficiency of God's grace. Arrowsmith says with point: "Every vessel of mercy must be scoured in order to brightness. However, trees in the forest may grow without cultivation, trees in the garden must be pruned in order to be fruitful. Cornfields must be broken up in order to bear golden harvests, but the barren heaths are untouched by the plowshare." Although you have a thorn to bear, it may be to help you wear a crown by and by.

When our trial time comes, God is our great deliverer. Bonar very beautifully says:

"Our times are in Thy hand;

Why should we doubt or fear?

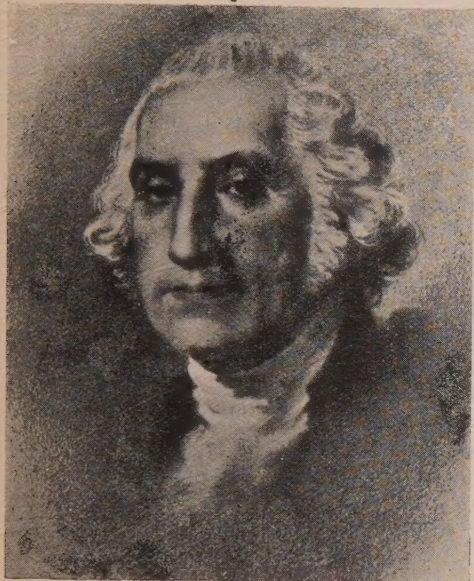
A Father's hand will never cause

His child a needless tear."

And it is well we wish our times in God's hands, for He will take the best care of all we entrust Him with. No one will be able to snatch our souls from out His fatherly hand.

America's Two Great Names

FEBRUARY enjoys the distinction of being the month in which some of the greatest men of history have either



GEORGE WASHINGTON.

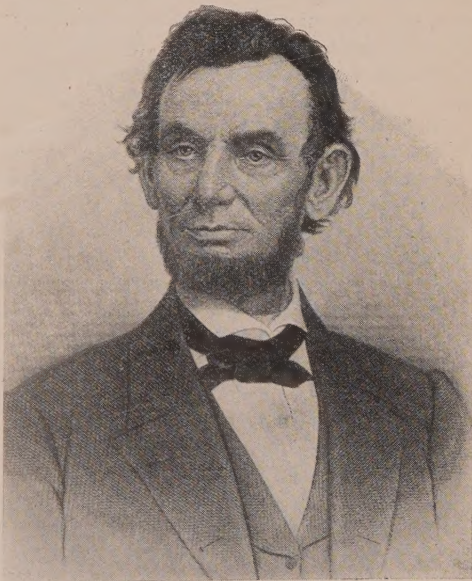
been born or died. Mendelssohn was born February 3, 1809. Melancthon was born February 16, 1497. Copernicus was born February 19, 1473. Ziegenbalg died February 23, 1719. Christian Frederick Schwartz died February 13, 1798. Luther preached his last sermon February 14, 1546. The Diet of Speyer was held February 21, 1529. But to Americans the great names of the month are those of Lincoln and Washington. Lincoln was born in Hardin County, Kentucky, February 12, 1809. He died in Washington, April 15, 1865. W. D. Lyman gives this estimate of Lincoln:

"Abraham Lincoln was the greatest American statesman. Why? Because he most fully possessed the requisites of highest statesmanship, in that he successfully applied practical measures to existing conditions for the accomplishment of the greatest attainable good for the largest number of people during the longest time. For the loftiest ends he used the simplest means.

"Sagacity beyond philosophy, kindness beyond philanthropy, wit beyond mirth, patience as enduring as gravitation, malice toward

none, charity for all, firmness in the right beyond ordinary religion—such were the elements of the martyred President. Embodied in a plain, quaint, original exterior; in sympathy with all humanity, expressed in aims and sentiments so majestic as to awe the most thoughtful, yet so simple as to reach the most ignorant, and so persuasive as to lead all; we may be pardoned for something of idolatry for such a character. Unschooled, inexperienced, comparatively obscure till his fiftieth year; then for five transcendent years lighting the war darkness from horizon to zenith, to depart as suddenly with the dawn of peace, he is the miracle of American history."

Washington was born in Westmoreland County, Virginia, February 22, 1732. After a most wonderful career, he died at Mt. Vernon, December 14, 1799. To him more than to any other one man, save possibly Benjamin Franklin, we owe the founding of our country. As the commander-in-chief of the Continental armies, he guided the destinies of the colonies through the troublesome times of the Revolu-



ABRAHAM LINCOLN.

tionary War to an honorable peace with freedom from the British yoke. As the first President of the Republic, he who had been the chairman of the Constitutional Convention

put the machinery of the Government into operation and launched our ship of state. Of Washington, F. J. Laughlin says:

"Thomas B. Reed's definition, 'A statesman is a successful politician who is dead,' is, alas! too true. The love of self advancement has too frequently soiled the characters of our great leaders with the filth of party politics. But there has been one man whose great ability, noble nature, and unselfish devotion silenced opposition and placed him above political faction. It was he who, after having led his little army to glorious victory, with patriotic indignation spurned the proffered crown. It was he who, with marvelous foresight, refused a third term as President. It was he who, with the treasury empty, the national credit worthless, foreign nations hostile, the States themselves jealous and discordant, by his wise administration established peace and prosperity, and brought cosmos out of chaos. His task was not to subdue a rebellion, but one infinitely harder—to found a Union. He voiced the first and principal element of our present greatness when he said, 'United we stand, divided we fall.' 'First in war, first in peace, and first in the hearts of his countrymen,' his very name thrills every true American. All honor to Washington—the 'Father of his Country,' the greatest American statesman."

These two names, Lincoln and Washington, have been an inspiration to American youths for years. Time has not served to dim their luster. The years have served only to add to their fame. Each one filled his place in the history of our country designed for him by God. To each was given a particular work to do. Each one did that work, and of them both it may be said, "The workmen die, but the work goes on."

The Inauguration of Washington

In our country there are continually occurring notable events. One will soon come to pass, namely, the inauguration of our newly elected President. This turns our thoughts to the earlier one, and, as we celebrate the birthday of our first President this month, it is fitting to recall some of the incidents of the first inauguration held in this country.

At the close of the Revolutionary War, Washington returned to his quiet home at Mount Vernon, where he desired to spend his last days in peace. He had always been a great lover of a quiet home life and now that

the country was free, nothing seemed to hinder the realization of his desire. But this our country would not permit. Having been the main instrumentality in procuring our country's freedom, Washington must also lead it in the perfecting of its statehood. The deliberations of Congress, as to the form of government, finally culminated in the adoption of the republican form. In selecting its first officers, the one of President being the most important, it was necessary that a person of the highest ability and in whom the utmost confidence could be placed, should be chosen. Congress unanimously elected Washington.

Washington's firm belief in duty to one's country was pre-eminent and he decided to accept the call of the nation. He bade adieu to his home with reluctance. At Alexandria a large public dinner was given him by his friends and neighbors, who well knew that in losing him, they lost their best citizen.

Travel in those days was far different from that of the present time. There was neither steamboats nor trains. Washington's journey to New York City was one continual ovation. The thunder of cannons and the roar of musketry greeted him everywhere.

Living to God

O Lord of life, and love, and power,
How joyful life might be,
If in Thy service every hour
We lived and moved with Thee!
If youth in all its bloom and might
By Thee were sanctified,
And manhood found its chief delight
In working at Thy side.

'Tis ne'er too late, while life shall last,
A new life to begin;
'Tis ne'er too late to leave the past,
And break with self and sin.
And we this day, both old and young,
Would earnestly aspire
For hearts to nobler purpose strung,
And purified desire.

Nor for ourselves alone we plead,
But for all faithful souls
Who serve Thy cause by word or deed
Whose names Thy book enrolls.
O speed Thy work, victorious King!
And give Thy workers might,
That through the world Thy truth may ring,
And all men see Thy light!

—Mrs. E. S. Armitage.

Luther's Helper

"He strikes and thrusts: but when he's done,
He has not injured any one."

IN the town of Bretten, in the Grand Duchy of Baden, on February 16, 1497, a child was born to George and Barbara Schwarzerd. This child was destined to exert a tremendous influence on the religious life of Germany and upon the educational work of the world. The boy was none other than Philip Melancthon. Before his death he became known as the preceptor of Germany. When the University of Wittenberg was founded in 1502, Philip Melancthon became one of its luminaries. There he was associated with Martin Luther and entered with his greater coadjutor upon the work of the Reformation. Speaking of Melancthon, Dr. Emil Frommel says: "As our Saviour once sent forth His disciples in pairs, so He has done in later times, again and again. The miner's son and the armorer's child stand worthily together in God's kingdom. The one procures from out the depths the ore and the gold of the Word, the other fashions the sharpened weapon and the defensive armor. Melancthon is the master of languages of the Reformation and Luther declares that language is the sheath which encloses the Word of God. So the Lord has placed both side by side; where the one was too mighty and strong, there the other restrained him with a gentle word. And when the one dropped his words too gently, then the other stirred him up vigorously. What an example for the children of the kingdom! Bear ye one another's burden: this passage from the Word both have well fulfilled."

The hand of Providence led Melancthon to the newly founded University of Wittenberg. It is well he refused the call to Ingolstadt, which afterward became one of the literary citadels of the counter-Reformation, and heeded the advice of his interested relative, Reuchlin. He might have made shipwreck of himself had he gone to Ingolstadt and sacrificed his literary views and his religious inclination. He was not the first choice of Luther and Spalatin for the University of Wittenberg. They had agreed in recommending another for the vacant position, but the Elector had inquired of Reuchlin first and felt in honor bound to accept his recommendation. The "old Phoenix of Germany," as Reuchlin was called, was highly delighted that Witten-

berg was to rise to the honor and praise of all Germany by introducing the study of the Latin, Greek and Hebrew languages. He nominated Conrad Pellican, one of his own students, to teach Hebrew. He named his own nephew, Philip Melancthon, for the chair of Greek. And what a mistake it would have been if the candidate of Luther and Spalatin had been preferred by the Elector who had the appointing power. Melancthon, in turn, declined a flattering invitation to accept a professorship at Leipzig, as he had given his word of obligation to go to Wittenberg. Thus two men who were powerfully to influence the Protestant world were thrown together—"Luther, Germany's prophet; Melancthon, Germany's teacher." God's hand was in it all.

Comparatively little is known by the general public of this distinguished servant of God. He deserves to be better known, for his work in the Reformation stands second only to Luther's. Dr. Spieker says: "Melancthon's weakness was overruled for good. His shoulders were not equal to some of the burdens imposed upon them. His good, sound work has survived." Melancthon, apart from his work in the Reformation, claims consideration on the side of classical education.

Philip possessed a remarkable memory. He learned easily. What was more, he retained what he learned. He was gentle and amiable toward his associates, and so excited not so much envy as admiration. The famous John Reuchlin was a near relative of Philip Melancthon's and took great interest in him. On the occasion of Philip and some of his associates performing a Latin comedy, to show his appreciation of his Uncle Reuchlin's kindness, his learned relative changed his name into its Greek equivalent, namely, Helancthon. By the advice of Reuchlin, he devoted himself assiduously to the study of the classics and fitted himself for the career in which he subsequently became the school teacher of Germany. It is related of Melancthon that while a student at Heidelberg and not yet fourteen years of age, a professor, whose instruction he was attending, was suddenly taken sick. Said he to Melancthon: "Philip, let your fellow students continue their recitation and do you take my place." Upon another occasion, a certain professor is said

to have touched upon a question for the solution of which a knowledge of the Greek language was necessary, a language not familiar to the professor. "Where shall I find a Greek?" said he. The students present unanimously replied, "Melanchthon, Melanchthon."

In estimating Melanchthon's work, Dr. Stump says: "Still, Melanchthon's weaknesses and faults ought not to blind us to his virtues. The greatest of God's servants have not been without their failings. Lament as we will Melanchthon's shortcomings, we must yet honor him for his merits. Nearly every branch of study owes something to his mind and pen. The cause of education feels his impress to this day. Some of the very textbooks which he wrote were in use for almost two hundred years. It was he who firmly established the study of the classics as the foundation of a truly liberal culture. The correctness of his judgment in this respect is attested by the fact that the study of the classics still remains to a large extent the basis of higher education. In the organization of new and the improvement of existing schools, in the reorganization of many universities, and in the instruction which he imparted as professor at Wittenberg, he rendered invaluable services. He did much to promote the recognition of the close relation between Church and school, and the necessity of the one for the prosperity of the other. He made learning the handmaid of religion. He dedicated his own brilliant talents to the service of the truth, as it is in Jesus, and labored to instill a like spirit into others. He gave to the world, in his 'Loci Communes,' the first Protestant system of doctrine—an exhibition of the truth so able and clear that Luther declared it worthy of canonicity and immortality. He wrote the Augsburg Confession and The Apology, which, for plain, powerful, dispassionate presentation of the truth, have no equal in the world. He prepared commentaries and explanations of nearly all the books of the Bible, and delivered lectures upon the teachings of the Scriptures at a time when the evangelical seed which he sowed could not but bear a rich and bountiful harvest."

At the age of twenty-two Melanchthon had attracted the attention of scholars. He was beyond question the best humanistic scholar in Germany, and won for himself the title of "preceptor of Germany" upon clear merit. He early received the unstinted praise of the

great Erasmus. His influence extended beyond Germany, and the historian Hallam remarks that he became "far above all others the founder of general learning throughout Europe." His first impression upon Luther was unfavorable. The disappointment was of short duration, for four days after his arrival at the University of Wittenberg he ascended the rostrum and delivered his inaugural on "The Improvement of the Studies of Youth," in the presence of the assembled university. The principle he distinctly enunciated was the Bible as the means and Christ as the goal of truth and wisdom.

Melanchthon died at seven o'clock in the evening of April 19, 1560. The end was at hand. Dr. Peucer inquired whether he had anything to say. To this inquiry Melanchthon replied, "Nothing but heaven. Let me rest and pray. My end is near." At the age of sixty-three he gently fell asleep in Jesus.

The combined labors of Luther and Melanchthon were far reaching, for Luther tore down the idols of the Roman Catholic Church, while Melanchthon laid the foundation of the dogmatic system of Protestant theology. Their labors, joined with the labors of the men whom they inspired and taught, have given to the world the Evangelical Lutheran Church.

As We Sow, We Must Reap

By Mrs. O. L. Sateren.

In the morning of life, he was sowing,
As the beautiful days went by,
The seeds for the after years reaping,
The seeds for the sure harvest time.
And the springtime was speeding so quickly,
The grain was soon 'neath his feet;
He had been sowing the cruel prickly tares,
When he might have been sowing the wheat.

In the evening of life he was reaping,
As the sad, weary days went by,
The grain he had sowed in the morning,
In the beautiful sowing time,
And bent, weary, sad and remorseful,
He must reap the grain at his feet,
Now alas! he must reap the cruel prickly tares,
When he might have been reaping the wheat.

Let no pleasure tempt thee, no ambition corrupt thee, no example sway thee to do anything which thou knowest to be evil; so shalt thou always live jollily, for a good conscience is a continual Christmas.—Benjamin Franklin.

"Here Am I. Send Me"

BY MINNIE A. G. EDINGTON.

CHAPTER II.

THE weeks passed away rapidly and the summer vacation was at hand. John Rollins had graduated from the high school, first in a class of twenty. He was to go into the country for a two weeks' rest and then again resume his studies in the office of his uncle. Time had not made him feel more resigned to his course, but he knew not how to help himself except through direct disobedience of his parents' wishes. Without their assistance, how could he defray his expenses at the college and seminary? He had gone over the matter in his own mind a thousand times in the past winter, but he had never mentioned the subject again to his parents after the Sunday evening when Rev. Ebert had uttered his soul stirring plea for men to break the bread of life to famishing millions. Nevertheless, he had been steadily pursuing a course of preparation, refusing to believe that the law was his inevitable destiny. He had studied Greek and Hebrew with Rev. Ebert, and read many theological works. He was looking pale and worn, and seemed endowed with a feverish restlessness quite unnatural to him.

"You have overworked your brain and taken too little rest and exercise," said Edith More one evening, as he sat with her on the wide, cool piazza of the modest More home. "You certainly need to leave books behind you for at least a month, and do absolutely nothing but rest."

Edith More was another bone of contention between John and his parents. While they had never absolutely forbidden his attentions to her, they plainly revealed their opposition to them. Edith was a winsome young girl, not exactly beautiful, but with a subtle charm of manner that was but the outward expression of as rarely sweet a nature as ever woman was endowed with. Her father was a carpenter, earning a very comfortable living for his large family, but with only a very small bank account. Her mother was an invalid, and Edith, as the eldest of the six children, was compelled to fill her place in the household, as far as possible. It was no light duty for a girl of seventeen, but Edith seemed to grow only sweeter, wiser and better in the performance of it.

She was a source of great comfort to John Rollins, who had been her champion ever since the little, dark haired, dark eyed child of six had clung to his hand on the way to and from school. Only two years her senior, their friendship had been as full of frank confidences as though they were brother and sister. As years passed on, and they grew to manhood and womanhood, their regard for one another had deepened and strengthened, until it seemed no pleasure was complete unless shared by both, and no sorrow or disappointment but lost some of its bitterness and pain when each bore a part.

"I start for Uncle Robert's next Monday," he said listlessly.

"You must not take a single book with you, John," she said, firmly. "You will break down if you are not more careful, and unfit yourself for all future usefulness."

"I think sometimes I would rather die than go back to the study of law," he replied, starting up and moving about restlessly.

"I do not mean the law, John. I still dare to hope that God will open a door for you now that you are ready to enter upon the preparation for His service."

"But when and how?" he questioned, impatiently. "I have prayed until I have about determined to give up."

"But you must *not* lose faith and hope, John," she said, quickly. "God's times and ways are not as ours. You must bide His time patiently."

"Ah, patience is a virtue I do not possess at this time," he replied, nervously plucking at the vines that twined the piazza pillars. "I have often thought, in the past weeks, that I am even losing my faith in God."

"Oh, no, dear John," she cried, cheerily. "You are only worn out and nervous now. A week or two of complete rest will restore you to your natural tone of mind. Come, let me sing for you some of your favorite songs."

She led the way into the cool parlor and sought to exorcise the spirit of hopelessness and gloom, as David did for Saul.

When Monday came John Rollins did not start for the country. Instead, he lay tossing restlessly in a sort of low, nervous fever, brought on by overwork and worry. At first

his parents felt no real anxiety; but as days passed on and he grew no better, they became seriously uneasy.

"Do you think he is seriously ill?" asked Mrs. Rollins, anxiously gazing into the physician's grave face.

"I cannot tell as yet. There are symptoms of typhoid——"

"But, doctor, how can that be? We have our own well of pure water, which is filtered besides, and everything about the place is as clean as can be."

"That may be, but he may have gotten the germs in something eaten or drank away from home. Still, this is not my greatest concern in his case. He is worn out with too much study; and, if you will allow me to say so, he seems to have something on his mind that troubles him greatly. If you know what it is I advise you to set his mind at rest, if possible."

"I am afraid I do know what is troubling him," she replied, slowly; "but I do not see how we *can* yield to his foolish caprice. It would mean the destruction of all our hopes and plans."

"You know best, of course, dear madam," said the physician, turning away with a shrug of his broad shoulders.

He happened to know something of the deep longing John Rollins felt to be a minister, and he had gathered enough from the boy's half delirious talk, since his illness, to feel that the continued thwarting of his hopes might cause his death.

"It is only fair to say, however, Mrs. Rollins, that if you value your son's life you will do all in your power to quiet him."

Mrs. Rollins repeated the physician's words to her husband. He was troubled, but felt by no means willing to relinquish his cherished hopes for his son's success at the bar.

"Could we not make some sort of a compromise with him?" he asked. "Then when he is strong and well again, we can reason him out of his foolish whim."

"Deceive him, Laurence, and suffer forever after in his respect and esteem? Oh, no. Let us, whatever happens, be worthy of his confidence and trust. Let us not make him ashamed of his parents."

"I did not mean that we should deceive him," said Mr. Rollins, with a flush and a rather embarrassed little cough. "I only thought we might tell him there is no need, for some time yet, of making a final decision.

He need not go into his uncle's office at all this summer—he will need several months' rest before he settles down to study again. Can't we temporize with him without deceit?"

"I do not know—I am afraid not. His heart is too deeply set on the ministry, and—he hates the law."

"Well, we won't yield until we must," replied the father, slowly; "but the lad must not die if we can save him. Better sacrifice our ambition than his life."

Mrs. Rollins left the room and slowly went upstairs. As she opened the door of her son's room she heard him muttering, "Don't you like the picture of the future, Edith? Judge Rollins with the death cap on, pronouncing sentence on a poor trembling wretch. Ugh! his white face and staring eyes will haunt me forever. But look again, Edith, and see, you are the wife of the chief ruler of this glorious nation. Are you not elated at the prospect?"

"Edith More his wife! Heaven forbid!" said Mrs. Rollins to herself. "It is horrible to think of seeing him a minister; but wedded to that girl is worse. I wish he had never known her."

John's low, weak voice rambled on.

"I know, Edith, you would rather be a minister's wife, and wear calico, even on Sunday, than be a queen in trailing velvet. But my dear, pride and ambition must have their way, even though my poor soul should be lost in the mad struggle for wealth and fame."

Mrs. Rollins shuddered as she approached the bed and laid her cool hand on his hot head.

"John," she said, slowly and distinctly, "you must try to sleep or you will be ill."

He laughed a low, mirthless laugh.

"Is it you, mother? I must have been dreaming."

"Yes, you have had unpleasant dreams. Here, drink this, and try to sleep again."

"And dream once more, mother?"

"Now, my son," she said, in her calm, firm manner, "you are to let the future alone. You have only to rest and get well. When you are strong enough we will talk this matter over again, and if you are still determined——"

"Oh, mother!" he cried, weakly, a glad light in his eyes, "are you in earnest? You are not just putting me off?"

"My boy, have I ever deceived you?"

"No, mother, no. You have always been truth itself."

"Then trust me now and grow well and strong. If we *must* lose you, we would rather it were some other way than through death."

"You will not lose me, mother. I shall be found, safely, eternally found."

Very obediently now he took the cooling drink she offered him, and turning himself weakly, soon slept again, peacefully and quietly, without that incessant, trailing talk that had so worried her for the past few days. When the physician made his next call he said, "You have given him the very medicine he needed. He will get well quickly now."

It was two weeks, however, before John Rollins was able to make the short journey to his Uncle Robert's farm, some ten miles distant from the flourishing city that was John's home. His father accompanied him, but returned to the city the next day, not being able to leave his business longer.

John spent the days of his first week in delicious idleness, lying in a hammock swung under a huge maple on the lawn, rocked by every passing breeze, every breath filling his lungs with exhilarating air wine; he spent long hours in strength giving sleep or idly watched the cloud ships in the blue ocean of upper air, the flight of birds across his field of vision, or the play of light and shadow on the lawn. The drowsy hum of the bees, the twitter and song of the birds, the sighing of the wind, or the murmur of human life that came to him from the men at work in the distant field or the children somewhere at play—were felt by him, rather than heard. Yet his thoughts were not idle. He built airy, fairy castles, which he hoped in the near future to be able to materialize. Despair, with her dark panorama, had been banished; and hope, bright and smiling, unrolled a long series of sunny scenes that set his pulses to throbbing with holy anticipations or rapturous gladness.

He was not allowed to read even the lightest literature, and physical labor was just as strictly forbidden. The ban had also been laid upon all care for the future, but he knew himself too well and the strength of his longing, to doubt that God was opening a door through which he might enter His service. He believed that his prayers had been answered, and he felt justified in making plans for the life of sacred usefulness that lay before him.

The queen in his airy castles, the sharer of all his joys and sorrows, the faithful assistant in all his consecrated labors, was the sweet, noble girl who, next to his God, he loved and

reverenced. The one letter she had written to him since his coming to the country had been full of thanksgiving for the open door set before him, and of bright and beautiful prophecies for his future. Of herself she said nothing. She knew where her work lay for the present, and for the future she took little thought, knowing that her Heavenly Father would, in His own time, reveal His will for her.

(To be continued.)

Little Things Well Done

When we were a child, we used to have a song in the Sunday school—"Little drops of water, little grains of sand, make the mighty ocean and the great big land." It is these little things, small as a drop of water, tiny as a grain of sand, that produce great results. It is the trifle well done that produces perfection, and perfection is no trifle. We were reminded of the truth of this by a little matter that came under our observation quite recently. It seems that Cornell University mechanical engineering students have to learn a number of different trades. One of the students was unusually averse to learning the blacksmithing trade.

Some time after his graduation he secured a position in Colorado. While there, the main shaft in the mine in which he was working broke. There was no one to weld it but himself. He didn't like the job, nevertheless he took off his coat and welded the shaft. If he had been unable to have done it, the shaft would have to have been sent over the mountains 300 miles to have been repaired. During that time the mine would have to have been shut down.

But the ability of the young mechanical engineer to mend the shaft prevented this. Besides his ability to do this work raised him in the eyes of every man in the mine. The boss raised his pay, and subsequently he became superintendent of the mine. It was education, but more; it had been the attention given to the little things, that had produced great results. He had not liked to do the work as a student, but that he could do it as a man gave him position and finally put him at the head of the mine. There is a proverb, "Education is the victuals we cook for the journey of life." It pays. It pays large dividends and the exertion required in doing the little things of life make the great things easily done.

Educational Work in Our Foreign Fields

THE education work is one of the features of our foreign mission work that deserves more than passing attention.

In Guntur we have a fine educational plant, and the mission work connected with Guntur as a center has conducted educational work among the Hindus with considerable encouragement.

College work has been conducted in Guntur for quite a number of years. This work is carried on under the direction of Dr. L. L. Uhl, the veteran missionary. The Arthur G. Watts College is a most creditable plant and well adapted to the educational work of our missions in India. This college has done very effective work in the past, and will likely do more and better work in the future. A larger campus would be an advantage to this institution and would allow our projecting the work in the future upon a larger scale. If this work is to be maintained and grow, sooner or later this will have to be done. The growing demands for the different departments of the college work and the increased attendance are making this evident.

Theological training is provided in the building that is a memorial to Father Heyer. The course of instruction is very thorough. The students of this institution are equipped and qualified for the work of the native ministry as it is today. The classroom work of these students reflects credit upon themselves and their instructors.

Through the liberality of Rev. Dr. Sylvanus Stall, of the Woman's Home and Foreign Missionary Society, the General Synod was enabled to dedicate the Woman's College in Guntur on April 10, 1912. This building is 280 feet long and 112 feet deep, and is of light gray stone. It is one of the finest educational buildings in India. (See August REVIEW.)

Educational work among the Mohammedans is carried on under much difficulty, nevertheless this is a work that is necessary, and it does bring results. The kindergarten work and the industrial features of this work appeal especially to the children and parents. Educational work of a more primary character than that in the college at Guntur is conducted at Rentachintalla. Our missionaries in the other stations connected with the Guntur mission likewise conduct schools for the education of the natives. Industrial education is also provided for, to a limited extent.

In the Hermansburg Mission, cabinet making

is quite a feature. The Basel Mission, in the manufacture of brick and tiles, has established a reputation that is second to none in all India. The Leipsic Mission has a well equipped printing plant, and different ones of our Lutheran missions in India are doing splendid work both in the matter of academic education and industrial education. Some of the converts of our missions have in this way been qualified for self help, and it is notable that they have been enabled to support themselves.

Educational work of all our India missions is conducted under the requirements of the English Government. This is thorough and very satisfactory from an educational point of view. There is one of the teachers of the boys' class under the Leipsic Mission at Madras who has been teaching for over forty years, and holds his position by virtue of his ability to qualify under the English Government requirements.

The Great Book

On the shelf of one of the bookshops in one of the metropolitan cities of our country we saw a book with the title "The Greatest Book." Some one was writing about the Bible, its story and its influence. On an adjoining table in the same bookshop, bound after the fashion of the old church fathers, we saw a volume of the Bible. It was Genesis and Exodus. It was a beautiful piece of the printer's art. It was handsomely paged. It was exquisitely printed. The paper was rich. The binding substantial and elegant. It was such a book as any one might like to own.

While looking at this book there came into our hands a little item touching some cherished Bibles. It seems at Windermere in an old English church, there is a great folio Bible. This book is bound in wood and iron and chained to the desk. It is an impressive relic of the time when copies of the English Bible were so rare and costly that they could only be kept in churches, and even there they must be bound by chains to prevent their removal or being stolen. We have seen in the old churches of Holland this same thing in our day. It is well to remember, however, that only from the desk, by the voice of the leader, was the word of God known to the people. That was such a day as that spoken of by the prophet Amos, saying "a famine of hearing the words of the Lord."

Luther League Topics

Lent IV.

March 2, 1913.

Not Servants, but Friends

John 15:14-17.

Topic reviewed by Rev. Paul W. Koller.

In the closing hours of our Lord's earthly fellowship with His disciples He grows very tender, and opens up His heart to them as perhaps never before. In the verses which form our lesson He tells them that they are no longer servants, but friends. It is a wonderful thing to be considered a friend of Jesus. It brings a wealth of fellowship and privilege far beyond any earthly friendship.

1. *The Way to Friendship With Christ.*

Of course the first thing in friendship with Christ is His love for us. Luther was once asked, "How is it that these weak, erring, sinful men ever became the 'friends' of the Holy One of Israel?" Luther answered, "Formerly they were His enemies, but now they are friends, simply because He counts them as such. Not that they had done Him any good, but He is doing them all the good He can. For such 'friends' He layeth down His life, who never did Him any good; but He loved them and made them friends." This first thing in friendship with Christ we must not forget. We are His friends because He wants us. His love goes out to us who are unworthy, and we have a place in His heart and life.

But to abide in His friendship something is required of us. Christ clearly tells us what that requirement is: "Ye are my friends, if ye do the things which I command you." In a word, the way to abiding friendship with Christ is "obedience." We may profess many things and talk long and loudly of our piety, but if we do not do what He asks we are not His friends.

2. *The Privileges of Friendship.*

The greatest joy of friendship if found, I believe, in just being in the heart and having fellowship with the one whom we call friend. This is a privilege beyond compare when Christ is our friend. "I in Him" and "He in me," as a modern writer of sacred song puts it.

We are not always to think of what we can get out of being a friend of Christ's, but just to feel the joy of knowing that we are close to Him, and He to us. But here Jesus Him-

self speaks of some of the privileges that shall come to those who are His friends. First, He promises to make known to them what He has learned from His Father. Just all of what that means we do not know. But it did mean that they were to have full insight into God's plan of redemption. This was indeed a glorious privilege.

Then in the next verse He speaks of another privilege which they were to have. It is the privilege of asking anything in His name with the assurance that God would answer their request. This is still a privilege of those who are friends of Jesus Christ. We who abide in friendship with Christ can ask in His name and God the Father will not turn us away.

3. *Chosen of Christ.*

After speaking of the glorious privileges which His friendship had brought them, He reminds them that they had not chosen Him, but that He had chosen them. He speaks of this to keep them humble for one thing, and to make them feel that His making them His close and intimate friends was that they might be better fitted to carry on his work. These are His words: "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit." I believe that we all need this lesson. We are not to think that being a friend of Christ's means simply resting in the blessed privileges that come from our fellowship with Him. It calls for something on our part, and that is service and fruit bearing. We are to work and grow.

QUESTIONS.

1. What does it mean to be a friend?
2. How do we become friends of Christ?
3. What are some of the joys of such a friendship?
4. How do servants differ from friends?
5. For what service has Christ chosen you?
6. Will a friend of Christ be friendly with his fellows?

Lent V.

March 9, 1913.

Why the World Hates the Christian

John 15:18-27.

Topic reviewed by Rev. Paul W. Koller.

It would seem, at first glance, as if this topic had to do with something that had long

ago passed out of the experience of believers. We know that the days of such men as Nero can never come again. No one in this enlightened age is called upon to face the thumbscrew and the stake. And yet the offense of the cross has not entirely ceased. In many different ways true believers are made to feel the enmity of the world. This is not to be wondered at, for the aim and spirit of the world are directly opposed to the aim and spirit of Christianity. As long as Christians make concessions to the world, and it is to our shame that so many do, the world shows little of its hatred. But when Christians stand sturdily for their faith and strive to live and serve as it requires, the world soon gives proof of its enmity. Christ spoke truly when He said in our lesson: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

1. *The World.*

We come across the word often in scripture and it almost always stands in the same relation to Christianity and Christians as in this lesson. What does it mean? What is the "world" that hates the Christian? "It consists of those who are without the life and love of God, as contrasted with those who have welcomed the unspeakable gift which is offered to all in Jesus Christ." This is the definition given by Rev. F. B. Meyer of London. It strikes to the heart of the question. The "world" is the great company of unbelievers in the true God, considered as a unit. The world, however, is not without its gods and their worship. It is dominated by the things of sense and worships that which brings selfish gain. It looks with horror upon poverty, suffering and humility, and regards as desirable above all else riches, pleasure and honor. Is it any wonder that it comes into conflict with Christianity, from which it differs so greatly?

2. *The Reason for Hatred.*

A great many reasons can be given for the world's hatred, and it would be profitable for every one who studies this lesson to search out reasons for himself. It would emphasize what needs emphasis today; that while we are in the world we are not to be of the world. Christians are weakening the power of the Church by not making clear the line of demarcation between the Church and the

world. Our young people have a great obligation resting upon them today. It is largely their world to keep the Church free from the spirit of the world. Our Lord in our lesson gives the one great reason why His followers will be hated by the world. It is because they are not of the world, because He has chosen them out of the world. The real origin and fountain of the hatred of the world is due to Satan's antagonism to Christ and those who are Christ's. We cannot expect anything else. Therefore it is either Christ or the world for us. May this lesson draw us closer to our Lord who is our strength and life. We are safe in Him.

SUGGESTED QUESTIONS.

1. In what ways does the world show its hatred of a Christian?
2. What reasons can you give for this hatred?
3. Need a Christian be at enmity with the world?
4. What should be our behavior amid the world's hatred?

Palm Sunday.

March 16, 1913.

Loyalty to Our King

Ps. 2:10-12; Zech. 9:9-10.

Topic reviewed by Rev. Paul W. Koller.

The great purpose of our observance of Palm Sunday is to emphasize the kingship of Jesus Christ. On this day we should set before our minds and hearts with fresh vividness the all important truth that Jesus Christ has not only come to be our example, that He has not only come to die for us as our Saviour, but that He came, also, to rule over us. He is our King and we are under His moral government. This being true, what are we called upon to do who desire to be loyal subjects of His?

1. *Put Him First in Our Hearts.*

Loyalty means first of all heart devotion. Has Christ really the highest place in your heart? After all, it is not your service that He wants most, but you. It is beautiful to do things for Him. It is still more beautiful to make a throne for Him in your heart. He is not truly our King unless we do this.

A young man, at great cost, brought from many countries the most beautiful materials he could find and built as a memorial to his wife an exquisite little chapel. Only a few could do anything so rare and so lovely. But the poorest of us can enshrine our loved ones in our hearts. So the poorest and humblest

of us all can enthrone Christ in our hearts. We can give our hearts completely to Him, and make His rule of love and right supreme.

Many find it easier to take what He has to offer in His atoning work, than to give their hearts to Him and obey Him as King. Self-surrender must come as one of the very first things in the life of a true and loyal Christian.

2. *Confess Him Undeterred by Fear.*

The crowd that on that first Palm Sunday shouted loud "Hosannas" soon cried "Crucify him, crucify him." Doubtless there were many in that crowd who either remained silent or followed the example of the many out of fear. So today there are many who seem to be afraid to confess Him. The day of bodily punishment has passed. Gone is the fear of death and suffering. Yet how often do we stand afraid to confess His name or acknowledge our allegiance to Him. There is need that loyal subjects of our King confess Him at all times undeterred by fear.

3. *Lay All That We Have at His Feet.*

Our King needs our gifts and service for the advancement of His kingdom here upon earth, and a loyal follower will give them.

In the Gospel lesson of this Sunday, the disciples, Peter and John likely, were to say to the owner of the ass and her colt, if he should question their taking them, "The Lord hath need of them." He did need them, not because He was tired, but to fulfill the scripture, and to show that He was the Messiah King.

Our King Jesus has need of our gifts. He needs them for His kingdom here upon earth. We should be willing to give to Him. He needs our money for the extension of His kingdom. He needs our service that hearts may be reached and lives made better. He needs our love and devotion. He needs us.

This loyal giving of our goods and endeavors may call for sacrifice. It has done so in the past, it will do so in the future. But no true subject of Christ our King has ever turned back because of sacrifice. Far from it. It is that which makes heroic our Christianity and gives us our highest joy.

QUESTIONS.

1. What are the threefold offices of Christ?
2. Of what is Christ King?
3. Where is His throne?
4. What makes a loyal subject of Christ?
5. Have you made Him your King?

Easter.

March 23, 1913.

We Have Seen the Lord

John 20:24-29.

Topic reviewed by Rev. Paul W. Koller.

The words which form this topic were spoken by the members of the Apostolic band to Thomas, who was not present when Jesus came into their midst, on the evening of that first Easter day. Just exactly why Thomas was not present at this gathering, we shall never know. But by not being there he missed seeing Jesus and so lost a great blessing. The others went out from that meeting with their hearts full of great happiness, for their Lord who was dead has come back to life. But Thomas knows not this great joy. He had missed seeing Jesus, and so his doubts were unsolved, his fears unrelieved, his gloom unlightened, his sorrow uncomforted.

1. *What the Seeing of Jesus Meant.*

It meant to the disciples that their Lord was alive. Three days ago they had tenderly taken His dead body down from the cross and placed it in the tomb. With that burial they seem to have buried not only their leader, but all their great hopes for the Messianic kingdom. Those three days were gloomy days indeed. But now they see their Lord alive. They talk with Him, and He not only cheers them, but gives them power for their great work of helping to set up His kingdom here upon earth.

Perhaps in the first flush of their great joy over seeing their Lord alive, they did not think of all that the Resurrection meant. But we know that afterward they realized its great truths and lessons, which were not only dear to them, but are infinitely precious to us. This Easter day ought not to pass without our thinking of some of them at least.

The fact that they were able to see Jesus alive meant, first of all, that He was what He claimed to be—the Son of God. He substantiated His claim to the Godhead by coming forth from the grave. Again, His resurrection evidenced God's approval of His atoning work for the salvation of humanity. By His coming from death to life, He also showed His power over death, and gave to us the assurance of our resurrection.

These things and many others made up the joy of those disciples who were assembled for worship and meditation when Jesus came, and which for the time at least Thomas

missed because he was not present at the meeting.

2. We Should Lose No Opportunity to See Jesus.

If these disciples had these blessings on that first Easter day because they were where Jesus was accustomed to come and did come, then we ought not to miss any opportunity to be where Christ may be, to stand where He may pass, to go where He may come. This means a number of very practical things. It means meeting with God's people on the Lord's day. He has promised to be there and not at the ball game or on a Sunday excursion. It means going into those works and walks into which Christ went. He was always going where there were needy ones. We often find Christ when we concern ourselves with works of mercy and go among the poor to help them. It means being present with open heart, and our faces turned to God in faith and hope. Thomas missed Christ that night because in his gloom and discouragement he was not with the disciples. He lost the opportunity of steering his Lord and having his doubts and griefs swept away by the light of a realized faith and love. Many of us miss our opportunity of gladness because we shut ourselves up with our doubts and sorrows, and turn not our faces toward God in faith and love.

Easter is a time of gladness. May it be so for us because the risen Christ has come to us.

QUESTIONS.

1. Why do you think Thomas was not with the disciples?
2. What was their feeling when they first saw their risen Lord?
3. Why did He appear to them?
4. Can we see Jesus?
5. Why were the disciples glad?

February 23, 1913.

No Greater Love Than This

John 15:11-13.

HINTS FOR LEADERS.

Opening service and hymns as in the Luther League Hymnal.

Hymn 183. Psalm 1 (read responsively).

Gloria Patri. Collects.

Scripture Lesson. Rom. 8:31-39. Hymn 178.

All in unison read John 15:11-13. Leader will read discussion in Topics. Special music (previously provided).

Presentation of Topic in papers (five minutes).

1. Fulness of Joy. 2. The Joy of Christ.

Summarize discussion in REVIEW. Hymn 175.

Pastor shows how this answers objections made to religion: (1) Religion sour and gloomy; (2) a form of selfishness; and (3) a passing happiness.

Recitation or reading selected on Christian Joy or Christian Love.

Closing service. Hymn 167. Collect. Lord's Prayer.

March 2, 1913.

Not Servants, but Friends

Jno. 15:14-17.

HINTS FOR LEADERS.

Opening and closing services and hymns as in Luther League Hymnal.

Hymn 166. Psalm 19 (read responsively).

Gloria Patri. Collects.

Scripture Lesson. II Saml. 15:30-37. Hymn 154. Secretary reads John 15:14-17. Leader reads discussion in Topics.

Duet (as previously arranged).

Arrange for two papers of ten minutes each: (1) "The Love of Christ to His Disciples." (2) "The Privilege of Christian Fellowship."

Summarize discussion in REVIEW. Hymn 149.

Address by Sunday school superintendent or some one specially invited on "True Service" (fifteen minutes).

Hymn 159.

Announcements. Closing service.

Hymn 165 (Tune Bullinger). Collect. Lord's Prayer.

March 9, 1913.

Why the World Hates the Christian

Jno. 15:18-27.

HINTS FOR LEADERS.

Instrumental music. Hymn 155.

Psalm 67 (read responsively). Gloria Patri. Collects.

Scripture Lesson. Jno. 15:18-27. (Read by leader.)

Hymn 151 (verses 1-2). Prayer. Hymn 151 (verses 3-5).

Remarks by leader: Christians not of the world essential and fundamental reason, doing the will of Christ rather than the purposes of the world.

Hymn 171.

Papers. Arrange in advance for ten-minute papers on the following topics: (1) The Whole History of the World Proves It. (2) The Mission of Christ's Followers as Witnesses to the World. (3) The Promise of the Spirit Witnessing in the World. (Consult REVIEW and Topics in the preparation of the papers.)

Hymn 19.

Remarks by the pastor in review of the whole of Jno. 15.

Closing service. Hymn 162. Collect. Lord's Prayer.

Palm Sunday. March 16, 1913.

Loyalty to Our King

Psalm 2:10-12; Zech. 9:9-10.

HINTS FOR LEADERS.

Anthem (previously arranged for).

Psalm 24 (read responsively, all standing). Gloria Patri.

Scripture Lesson (Jno. 12:1-19) and Prayer by the pastor. Hymn 51.

Psalm 2:10-12; Zech. 9:9-10 (read by leader).

Instrumental music (arranged for).

Scripture reading: Luke 19:28-48 (responsively). All join in creed (standing).

Hymn 45.

Summarize discussion in Topics.

Summarize discussion in REVIEW. Hymn 56.

Discussion: "How We May Honor Jesus." (1) By fidelity to His interests—a lesson of loyalty, of faithfulness. (2) By using our opportunities in His cause. Faith and love are opportunities for service for Christ. (3) By exerting our influence for Him. Lazarus was a silent testimony no argument could gainsay. (4) By public confession of Him. Confirmation. (Limit discussion to twenty minutes.)

Hymn 59. Address: "Triumphs of Our King." (Invite some suitable and competent person.)

Closing service. Hymn 55. Prayer. Lord's Prayer. Benediction.

Easter.

March 23, 1913.

"We Have Seen the Lord"

Jno. 20:24-29.

HINTS FOR LEADERS.

Instrumental selection. Anthem.

Psalm 23 (read responsively). Gloria Patri.

Scripture Lesson (Jno. 20:24-29) and Prayer by Pastor. Hymn 118.

Scripture Reading: I Cor. 15:1-58 (read responsively, conducted by leader). Hymn 112.

Summarize discussion in REVIEW. Summarize discussion in TOPICS.

Special music (arranged for in advance).

Scripture Reading: Mark 16:1-11 (read responsively). Hymn 115.

Arrange to have some one give and in order the Lord's appearances after His resurrection. Consult Helps in Good Teachers' Bible.

Recitation (selected). Special music.

Address (by pastor or some one specially invited).

Closing service. Hymn 117 (have choir assist). Collect. Lord's Prayer. Benediction.

The Power of Habit

Jer. 13:23; Dan. 6:10.

By Rev. Paul W. Koller.

Two striking passages of Scripture are given here to show the power of habit. The first is Jeremiah's question and statement, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to evil." Jeremiah means to show that it is as easy for a black man to change his color or a leopard to change his spots as for a man who has formed the habit of doing evil to change to the doing of good.

The other Scripture is that of Daniel going to prayer, just as he had been in the habit of doing, even though the king had decreed that to pray to any god but himself would mean death. It implies the strengthening and sustaining power of habit in trying times.

1. *Habit an important factor in practical life.*

Men even go so far as to say that the principal factor in practical life is habit. This we would not like to be true, for it would put habit above motive and purpose, etc. But the power of habit is very great. Habit holds sway from the lowest to the highest things of life. Our very garments take to themselves permanent creases from the form and movements of the wearer. A tree forms crooked if allowed to go for a time in that way. An old violin contracts the habit of vibration in conformity to true harmony if constantly played upon by a good musician.

The same thing is true in the animal world. A horse takes an accustomed road and makes the turns and stops it has done before. A scar

is the effort of nature to make the accustomed arrangement of the particles which make up our bodies. An injured foot goes on limping long after it is well.

So upward through all life. Character is the sum total of our resolutions crystallized into habits. Thought, desire, act, character and habit form the line on which life inevitably goes, and in many ways habit seems to control them all. What a worker of harm to life and character this mighty power of habit can become when it is away from God and for evil, and what a blessing if a man can get it working in the right way.

2. *The economist of vital force.*

Habit is the groove along which energy flows swiftly and easily. It is the track on which life runs with the minimum of friction. Neither brain, heart, nerves or muscles could endure the wear of a separate effort of the will for each moment's duty. Busy people have not the time or strength to pull themselves together afresh for every act in the course of a day. It is here that habit comes in, and through habit mind and hand are ready to act on the instant without calling upon the whole human machinery to get to work, and do that particular thing as though for the first time. The result is that the work is done with the least expenditure of vital energy. Good habits, therefore, are a great blessing, while evil habits are a curse and detriment. Those who have made it the habit of their life to do things which are godly and upright find that there is a defense and overcoming power in good habits. It is a boon and blessing for a man that he be able to avail himself of this law of holy habits. Daniel's stanch stand for God was easier for him, because he had been accustomed to pray to God daily.

"Slowly fashioned, link by link,

Slowly waxing strong,

Till the spirit never shrink,

Save from touch of wrong.

"Holy habits are thy wealth,

Golden pleasant chains,

Passing earth's prime blessing—health,

Endless, priceless gains.

"Holy habits are thy joy,

Wisdom's pleasant ways,

Yielding good without alloy,

Lengthening, too, thy 'days."



Luther League Review

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IN THE INTERESTS OF

The Lutheran Church and her Young People

Edited by E. F. EILERT

WITH

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✧ Editorial ✧

O Sacred Head, now wounded,
With grief and shame weigh'd down,
Now scornfully surrounded
With thorns, Thy only crown!
O Sacred Head, what glory,
What bliss, till now, was Thine!
Yet, though despis'd and gory,
I joy to call Thee mine.

He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee. He shall call upon me, and I will answer Him; I will deliver Him and honor Him.

The cross is the method of man's approach to God. The confession of Christ is the culmination of true repentance. The announcement of our faith in and love for Christ is the step becoming to a true disciple. Christ demands this step be taken. We owe it to Him. It is right and honorable that we should make public confession of our faith in Christ. He died to redeem us. He was not ashamed to become sin for us. He was not afraid to suffer and hang on the accursed tree that we might receive a blessing. People are not ashamed of things that give them earthly advantage. Why then should they be ashamed to acknowledge in public confession their faith in Christ which has far greater advantage for them? It is our part to be neither ashamed nor afraid to bear our witness for Christ before the world. Christ's sufferings were both expiatory and atoning. He endured the full penalty of sin. He shared our guilt but more, he completely assumed it, and, being innocent, like the scapegoat, bore it away from us. Like the rent veil, He removed everything that interrupted between God and man. He opened the gates of heaven to all believers and restored the lost fellowship.

When we remember it was our sin that caused the passion of Christ, sorrow and contrition is begotten. When we think of His merits, hope and comfort revive. We owe it to ourselves to confess Christ. The conscience of a secret disciple either does not give him peace or else it is entirely dead. Have you ever been ashamed of Jesus? Make an open confession of your allegiance to him. This will give you peace at heart and stimulate you to greater deeds of courage. The mockery and scorn of the world today has not the sting and poison it had years ago. There was a time when it meant martyrdom to take the side of Jesus. Today it adds strength and encouragement to our faith.

Amusements are a very vexed subject. Honest differences of opinion and practice prevail.

Recreation is recognized as a necessity. This is conceded to be different from exercise. Exercise, it is evident, is not necessarily play. It cannot take its place. Thus, cutting down trees was toil to the woodsman, but to the great English statesman, Mr. Gladstone, it was recreation. Rational amusement may be called a duty; irrational amusement, a nuisance. Amusement is irrational if it degenerates into vice. This is clear. Amusement should be expensive in neither time nor money. With our nervous temperament and exhilarating climate, together with the incentive of our undeveloped resources, we Americans, unfortunately, have set the pace that kills. It goes without saying amusement should be clean and elevating, and any that is followed the next day by a sense of either extravagance or lassitude or distaste for work cannot be such as Christians should indulge in. These observations are called forth by a recent experience in a railroad train. A theatrical manager, a fellow traveler, made this characteristic charge against the Church. Said he: "Your churches are so cold and formal that to have a cry the people must go to the theater"; and he added, "The demand is greater than ever for emotional plays; not a play in Chicago has succeeded recently without a cry in it." We leave the theatrical manager here, but his remarks suggest something that is eminently practical to us in our church work, especially in our Young People's Society. There are a few things in our endeavors to make young people's work march we should observe.

We need to put theory into business. Whatever is the pursuit or the occupation of our lives, be it trade or a profession, business, requires energy, time and thought. A proposed scheme is designed to facilitate some operation, be it a generalization of principles on which practice proceeds, it demands attention. To be practical and worth while, it must be workable. A soldier's theory of duty, for example, without practice, may be very beautiful

and very noble, the theory, however, amounts to nothing for his country's welfare unless in time of crisis it is available for his country's defense. Likewise an organization with theory and no practice fails of its purpose. It is putting theory into practice that gives power; and an organization without power is useless. The Luther League, to be effective in church work, must be an organization with ability to do things.

In dealing with men today, we must appeal to their reason. Men think and act. It is much gained to make a man think and then act. But at the same time that we are making a man think and act, we must not lose sight of his emotional nature. Not so very long ago we heard one of our most distinguished Lutheran pastors in a sermon call attention to the value of the emotional elements of a man's nature in church work. We must get hold of a man's emotional life. There is a side to an emotional life that is to be studiously avoided. There is another side of the emotional life to which we can legitimately reach out. Psychology recognizes the power of feeling as one of the three primary powers of the human mind. There is a reason to believe the sensibilities afford an opportunity not to be neglected in working with the young people of our churches.

Neither must the organization into which we would gather, and in which we would train our young people, lose motion and prestige. Like the significant movements of our limbs or our eyes, conveying information, or giving direction, the action of our societies should impart to those in contact with them some notions of the inward working of its governing ideas. From the movements of the organization there must be gathered an idea of its objects—its spirit, aim and its purpose. In an organization of young people there must be go, there must be motion, to win and hold our young people. Nothing will so well accomplish this as the importance the organiza-



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tion has acquired, because first, of past achievements, and second, because of the appearance of ability to do something. The moral influence of previous good reputation, the present character of success, and a recognition of its power to achieve something that is definite and specific in the local congregational work are all before each Local League to spur it on for the accomplishment of some superior work that will command the attention and hold the interest of the loyal young people of our Church.



Because God has made us. Because He has adopted us as His redeemed people we should serve Him. Because of this we should praise Him; and for his mercy and truth service to Him should bring us joy. So in the Psalm of Thanksgiving we can find a reason for experiencing the joy of service.

Look at the heap of old rusty scrap iron! Who wants to rust out? It is better to do our duty to another and labor for him; to be in a position of a servant doing something helpful for someone; to be of use in doing good than to be cast aside as of no particular account in this world to any one. Suppose you had a heap of gold. That heap of gold unaffected by moisture or the air. That heap of

gold that is not lessened by heat of the sun, and that gold which the fire of the furnace simply makes pure, gains by its use both in wealth and in power. Is this not true of men? Surely it is better for each one of us to make our lives useful by service to God than to rust out in idle indifference and carelessness.

But it is questioned, "What is the joy in service?" It is the joy of knowing we have done what we could to be useful and to help others. Duty is done. It is the joy of exercising a privilege. We have had a right to be more than a cipher in life and we have used that right to make ourselves count for more than zero. In this consciousness of performing our duty and using our privilege there should be joy. If for the soldier patriot it is honorable to die for one's country, how truly should it bring joy to the Christian to imitate Christ's example of service, and to do it for his sake.

Joy in service to God is ours because we worship Him. It is ours because we recognize what Christ has done—given his life for us. Joy is experienced in service because it brings us God's approval of "well done" where the service is faithfully rendered, and also because we know that we have done right and have the approval of our conscience.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Rev. Ernest A. Trabert, of Pittsburgh, has accepted the call extended to him by the Church of the Messiah, Brooklyn, and entered upon the duties of his new pastorate February 1.

—Rev. M. Luther Canup was installed pastor of Epiphany Church on Monday evening, January 27, by Rev. Edwin F. Keever, of Utica, president of Synod.

Philadelphia.
—St. Stephen's Church, Rev. T. W. Kretschmann, Ph.D., pastor, is making an effort to raise \$10,000 to complete its new house of worship. So far the fund has reached \$3,750. The women of the congregation have undertaken to provide funds for the organ, and the Luther League will furnish the pews.

Washington.

—Rev. William A. Wade was installed pastor of St. Mark's Church, January 10.

Chicago.
—The Immanuel Swedish Lutheran Church has held a festival in commemoration of the sixtieth anniversary of its organization.

—Dr. Benedikta Lager, who died in this city December 22, left an estate of \$55,000, of which she bequeathed \$6,000 to Evangeliska Fosterlandsstiftelsen, Stockholm, Sweden, for its African mission work, and \$17,000 to the Lutheran Inner Mission of Chicago.

—A friend of Christ Church (Norwegian), Rev. J. H. Meyer, pastor, made the church a New Year gift of \$2,000.

Buffalo.

—At a large gathering in Holy Trinity Church on Friday evening, January 10, the Inner Mission Society of the Evangelical Lutheran Church of Buffalo, N. Y., was formally organized, a constitution adopted and a temporary board of officers elected. There are six clergymen and nine laymen on the board, their names being as follows: Rev. F. A. Kahler, D. D., Rev. J. A. W. Kirsch, Rev. E. F. Boettger, Rev. F. E. Jensen, Rev. W. A. Drach, Rev. P. Altpeter, and Messrs. Frederick Heinrich, Edward Hengerer, Charles E. Martzloff, Menno A. Reeb, Adam Cornelius, Henry Lieber, Frederick Kiesel, Henry Zipp and John Mayer.

Harrisburg.
—Rev. H. W. A. Hanson has resigned as pastor of St. Luke's Church, Pittsburgh, and accepted a call to Messiah Lutheran Church, this city.

General.

—Louisa Laipple, a member of Zion's Church, Franklin Square, Pa., who died recently, created several trust funds which, upon the death of the original beneficiaries, are bequeathed as follows: Lutheran Orphans' Home, Germantown, \$3,000; Zion's Church Sunday school, \$2,000; Zion's Church, \$3,000; other sums to the Shut-in Society, Needlework Guild, and other philanthropic societies of the city.

—The Inner Mission Society of Philadelphia has been in existence ten years, and had a total income last year of \$20,758. The Woman's Auxiliary raised \$2,328. The society has property valued at \$50,000, subject to a mortgage of \$23,000.

—Rev. William J. Miller, of Greensburg, Pa., died December 27, after a brief illness, from apoplexy.

—Rev. L. Groh, D. D., pastor of St. Mark's Church, Omaha, will celebrate in June the fiftieth anniversary of his ministry.

—Rev. Carl Solomonson has undertaken a campaign to raise a permanent endowment fund of \$250,000 for Gustavus Adolphus College, at St. Peter, Minn.

—Mrs. Rachel Gaumer Bell died January 15, 1913, near Gilbert, Ohio, at the age of 101 years. She was baptized in infancy in Mt. Hope Church and for 84 years, until her death, was a confirmed member of it.

—St. Mark's Church, of Van Wert, Ohio, was recently presented with a cash subscription of \$20,000 by Marvin Woodruff, one of its members. The money is to be used toward the erection of a new church building to be known as "The Woodruff Memorial."

—Mrs. Sue Livezey Garrett, who died at Jeffersonville, Pa., January 16, 1913, left bequests of \$400 to Whitemarsh Lutheran Church, \$2,000 to the General Synod's Pastor's Fund, \$200 to the Lutheran Home for Old People at Germantown, Philadelphia; \$100 to Charity Hospital, Norristown, Pa., and \$400 for home and foreign mission enterprises.

Church Music

The proper function of the prelude (though it is idle to deny that it is often, perhaps usually, a mere covering up of the footsteps of the late and tardy) is to prepare the congregation for the service by inducing in them the proper frame of mind. Hence, if it is the office of the prelude to introduce the service, it may be advisable to point out a few ways in

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which it may do its work. The most admirable preludes are those that begin softly and seemingly insinuate themselves into one's consciousness, and not arrest it with sharp suddenness. The tone of the organ is so steady, so immobile, that the actual beginning of playing is of great esthetic importance. Passages of display, rapid, running passages of full organ—all such will distract the attention. The calm, contemplative, not too loud prelude is the best for ordinary service. It must also be brief. There is a natural time to conclude the prelude, and this will be determined by the well trained organist. On the contrary, for a festival service, a brighter and more jubilant selection may be used. However, it is the duty of every organist to see that the music shall be in accord with the service. The best way to accomplish this is to keep in communication with the pastor, know in advance as to the character of each following service, and arrange accordingly.

For the organist who looks for results, ample time must be laid aside in preparation of the work. There are organists who choose their selections for service at the last moment; they never know, when they get to the organ loft, which numbers they will use, and, after looking through a pile of sheet and book music, select one, very much as the magician, who, after calling for some one's hat, says "thank you, this one will do." Such is also the case with the offertory, where, if singing is not desired, a piece of a quiet, devotional nature is effective. One of the strongest points of an organist is skill in registration, and in sight reading it is not possible to get the best tone color effects. To practice all music thoroughly should be the rule of every conscientious organist.

The Diet at Augsburg

To understand the Diet at Augsburg we must remember two things: First, the aim of the Emperor; and second, his limitations. The war between Francis and Charles ended with the Peace of Cambrai. This left Charles free to attend to the affairs of Germany. As the head of the Holy Roman Empire, Charles felt impressed with a sense of his own responsibility. His object was to restore the unity of the Church. He crossed the Alps in 1530 with the purpose of restoring to the Church those who had wandered from it, or resolved to avenge the ignominy heaped upon Christ.

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But Charles' incapacity to deal with the problem appeared very soon. He was ignorant of both German methods of thought and of Teutonic character. He did not understand the nature of religious enthusiasm, and he, unfortunately for his purpose, underrated the stubbornness of the forces with which he had to deal.

On June 20, 1530, the Diet opened. The Lutherans, divines and princes, were fully resolved to maintain the cause of the Reformation. The Lutheran attitude is well expressed in the tone of the celebrated Confession of Augsburg. In spirit it was conciliatory. It clearly defined the essential tenets of the Reformers. Says Dr. Hase, "As the object of this paper was religious, practical, political, the peculiar development of Protestantism is not made so prominent in it as the points in which that system agreed with the ancient Catholic faith, and the opposition to abuses which were generally acknowledged by all intelligent persons of that period." On the 25th of June this document was read in German before the Diet, and was the Protestant ultimatum in the way of concessions for peace.

The result of the Diet of Augsburg was to make clear the impossibility of doctrinal agreement between the respective parties. It had the effect of strengthening the Reformation: First, by enabling many to learn they had been incorrectly informed about the new doctrines. Ecclesiastically and theologically it was the foundation of the Reformation and the confessional basis of Protestantism. So, second, it provided the Lutherans with a solid and safe center of unity. The Lutherans now had a secured basis of offense and defense against the enemies of the Reformation.

Instead of Charles restoring the unity of the Church, he spread the doctrines of the Reformation, opened the way to the political recognition of Protestantism, was unable by any means at his command to prevent the perpetuity of its doctrines, or the political consequences of its principles of liberty.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America Statement No. 2

From December 1 to December 31, 1912.

General Fund.

L. L. of St. John's Church, Leetonia, Ohio....	\$1.50
L. L. of Vandergrift, Pa.....	6.00
L. L. of Trinity Church, W. Hazleton, Pa.....	3.00
L. L. of Berne, New York.....	3.00
L. L. of Trinity Church, Mount Joy, Pa.....	3.30
L. L. of St. Barnabas, Brooklyn, N. Y.....	2.00
L. L. of Emmanuel, Albany, N. Y.....	5.00
L. L. of St. John's Church, Mauch Chunk, Pa.....	2.00
L. L. of Penn Station, Pa.....	2.30
L. L. of St. Mark's, Canajoharie, N. Y.....	5.00
L. L. of Ellenville, N. Y.....	2.50

Donations.

Memorial Parish Society, Pittsburgh, Pa.....	1.00
L. L. of St. John's, New Castle, Pa.....	5.00

Rev. W. H. Kline, West Hazleton, Pa.....	2.00
L. L. of The Church of the Redeemer, Kings- ston, N. Y.....	5.00
Total for December.....	\$48.60
Previously reported	367.97
Total receipts	\$416.57
Disbursements for December.....	\$56.63
Previously reported	314.60
	371.23
Balance on hand.....	\$45.34
Respectfully submitted, C. T. A. ANDERSON, Treasurer.	
Chicago, Ill., January 4, 1913	

NEW YORK

Brooklyn District.

—The Brooklyn District Luther League held its first quarterly meeting in St. Stephen's Church, Rev. Gable, pastor, on January 20, 1913. The following officers were elected: President, Albert J. Pfeiffer; secretary, Miss Kalfer; treasurer, Miss Carrie Niebling; corresponding secretary, Walter Linz. As there is a proposed change in the constitution, the three vice-presidents are held in office until the next meeting. The proposed changes in the constitution are for the betterment of the District League. The Rev. W. A. Snyder, D.D., addressed the League on "The New Year, Its Opportunities." It was listened to with great attention, being full of good, earnest advice. We are glad to welcome the Rev. Ernest Trabert into our midst, and trust he will help to revive the spirit of our Leagues. A banquet is being arranged, to be held some time in April. The next meeting will be held in St. Luke's Church on Washington avenue, Rev. W. A. Snyder, D.D., pastor.

Rhinebeck District.

—The annual convention of the Rhinebeck District Luther League will be held early in May, in Emmanuel Lutheran Church, Chatham. The Y. P. S. C. E. of this church, of which Rev. George G. Whitbeck is pastor, recently changed its name to Luther League.

—The officers elected for the year of 1913 by the Luther League of St. John's Lutheran Church, of Hudson, N. Y., are: President, Charles Hallenbeck; vice-president, Guy Taylor; secretary, Miss Emma Reynolds; treasurer, Mrs. William Snyder; corresponding secretary, Mrs. Charles H. Hill; pianist, Miss Edna Steele; assistant pianist, Miss Minnie Young; musical director, Lloyd Whitaker.

A new constitution will be adopted at the February meeting, based on the one recommended in the "Handbook." A rally to take place on a Sunday evening in the near future is being planned by the League and the pastor, Rev. H. D. Shimer, who is very much interested in the League.

Albany District.

—At the annual meeting of the Junior Luther League of the Church of the Redeemer, at Utica, the following officers were elected: President, Raymond Smith; vice-president, Earl Canfield; recording secretary, Helen White; treasurer, Raymond Hausman; directress, Clara Guellich. The finances of the League are in excellent condition and at each meeting new



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names are added to the roll. Inner mission work is one of the chief interests of the League, and it is hoped that much good will result through the efforts of the boys and girls of this organization.

Rochester District.

—St. Paul's Church, Pittsford, Rev. Hermann F. Miller, pastor, has an active Luther League, with a membership of 70. This society is actively co-operating in an effort to wipe out a church debt of \$3,400 during the ensuing year.

Buffalo District.

—The Young People's Society of the First Swedish Church, Jamestown, Rev. Julius Lincoln, D. D., pastor, has pledged \$2,000 yearly for five years to wipe out the church debt.

PENNSYLVANIA

Philadelphia District.

—One of the most active societies in this district is the Luther League of the Church of the Nativity, Rev. I. Chantry Hoffman, pastor. This society received into its treasury during the past year \$532.82.

—The Luther League of St. Mark's Church, through its Inner Mission committee, distributed a number of baskets at Christmas time

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among the poor families and among the sick of the neighborhood. Over \$50 in cash, in addition to articles of value, were received for this work.

Harrisburg District.

—A Luther League was organized in Zion Church, Hummelstown, Rev. D. Burt Smith, pastor. The League has 45 charter members and the officers are: President, A. H. Hummel; vice-president, William Daggs; secretary, Ethel Ebersole; treasurer, Bertram Hummel. All the committees are at work and good results are expected.

Berks County District.

—The District Luther League of Berks County held its seventy-sixth quarterly convention in St. James' Church, Reading, January 9, 1913. There was a good attendance of delegates from the various Leagues of the county at all the sessions. At the morning session, besides the various reports of the committees and other routine business, there was an essay on Bartholomew Ziegenbalg, by Miss Flickinger, of Newmansstown.

In the afternoon Dr. M. C. Horine delivered an address on "Sages Old and New," contrasting simple faith and higher criticism. This was followed by a second address by Rev. Melvin A. Kurtz on "Herodian Ignorance and Prophetic Knowledge," setting forth the world's question and the Church's answer thereto. The last address of the afternoon was delivered by Rev. A. T. Michler, on "The Nunc Dimittis," illustrative of the reward of fidelity.

In the evening Rev. Preston A. Laury set forth the influence of Christianity in heathen lands, presenting the ameliorating and elevating influence of Christianity in a very clear light.

The delegates and visitors were entertained both at the noon and evening meal by a committee of St. James' League, who did everything in their power to make their visitors feel at home. This also furnished the opportunity for pleasant social intercourse.

Bucks, Montgomery and Chester District.

—The second of the series of Luther League rallies, which are being held by the five Leagues of Pottstown, took place in Grace Church, Rev. J. J. Kline, Ph.D., pastor, on January 16th. The address was delivered by the Rev. J. C. Seegers, D.D., of Reading, who eloquently described "Some Modernisms," and explained the attitude of the Lutheran Church toward them. A heavy rain did not prevent a large attendance. A social hour followed the address. These joint rallies are proving very helpful to Lutheranism in Pottstown.

Allentown District.

—The rally of the Luther Leagues of Allentown was held in St. Michael's Church, January 8, with a good attendance. The Leagues of all the churches of Allentown, South Allentown and East Allentown were well represented. An Epiphany hymn was sung at the opening. Prayer was offered by Rev. A. Steimle, of St. John's Church.

Introductory remarks were made by O. G. Lehr, of St. Peter's, the president of the United Leagues. A male quartet sang.

MEMORIAL & CHURCH WINDOWS

A. C. GRIMM

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An essay on "Can and May" was read by George Seabold, of St. Peter's. The paper was discussed by the members. A selection was read by Harriet Yellis; essay, "The Historical and Literary Importance of a Luther League," by Ralph Bieber, of St. Stephen's. This paper was also discussed. The rally closed by singing the rally hymn and prayer by Rev. Steinhäuser, after which there were refreshments and a social period.

—The young people of St. Joseph's Church, Rev. Preston A. Bahler, pastor, at a well attended meeting, recently made a substantial start for the formation of a Luther League, much interest being manifested and a large delegation of Luther Leaguers from other churches of the city being present. Temporary officers were elected as follows: Chairman, Dr. Clarence C. Rodgers; secretary, Edwin Crutthammer. A committee was appointed to frame a constitution and by-laws, to be adopted at a meeting to be held in two weeks. The extension and executive committees of the District Luther League were also present. The members of the extension committee are Richard J. Schmoyer, Henry Smith, Miss Irene Kuntz, Lucy Willenbecker, Louise Leisenring and Louis Metzgar; of the executive committee, Miss Carrie Wagner, Irene Kuntz, Ralph Fry, Henry Smith, F. Richard Well, Otto Lehr, Richard J. Schmoyer and George Seebald, secretary.

Pittsburgh District.

—The Luther League of the First Church, Rev. William Ira Guss, pastor, has recently defrayed the expense of repapering the church building.

OHIO

—Any League desiring to entertain the 1913 convention of the Ohio State League should communicate at once with the president, Murray S. Moist, 1416 Foster avenue, Toledo, Ohio. It is hoped there will be a prompt response to this notice as active work should be commenced in the very near future if the June convention is to be a success, and it dare not fall below the standard set by its preceding meetings.

—Although the church at Ohio City is at present without a pastor, the Luther League is maintaining regular devotional and social meet-

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ings, and the interest in the work is growing. The Luther League held a New Year's watch meeting and ushered in the new year with the singing of the Luther League Rally Hymn.

—The Luther League of St. Matthew's Church, Toledo, Rev. G. A. Bierdemann, D. D., pastor, reports a membership of 75, and receipts for 1912 amounting to \$76.50. This society presented fifty new church books to the congregation during the year.

Northeast District.

—The Luther Leaguers of St. Luke's Church, Youngstown, Rev. W. J. Kratz, pastor, are busy preparing to entertain the Northeast Ohio District Convention, February 22, 1913. It is hoped that this may be the largest and best convention in the history of the District.

INDIANA

—A Luther League was recently organized in St. Mark's Church, Butler, Rev. John B. Gardner, pastor. The League now has twenty members. The devotional meetings are increasing in attendance and interest, and the monthly business meetings are well supported by the members. The president is Miss Carrie B. Lipe, and the secretary Miss Aileen Knepper. This League was represented at the District Convention at South Bend by Miss Lipe and the vice-president, Leighton F. Tombow.

—A Luther League was organized in Wittenberg Church of the Butler Charge in November. The monthly business meetings are well attended and the young people take much interest in the work. The president is Miss Florence Barnes and the secretary Miss Evelyn Wiley, both at Edgerton, Ohio.

Northern Indiana District.

—The Luther League of Holy Trinity Church, South Bend, held its annual meeting recently and elected the following officers: President, Tillie Elkins; vice-president, Elva Linard; secretary, Alvin Hagey; treasurer, Carrie Nelson; librarian, George Nelson; assistant librarian, Russel Teethard; pianist, Margaret Culver. The League has 36 members and is active in several departments of the church work. It has been working toward the payment of the church fuel bill. It has raised funds by giving two socials and also by gathering old newspapers.

ILLINOIS

Chicago District.

—The Luther League of Chicago held its annual convention, Monday, January 20, at Wicker Park Church. D. N. C. Astenius was re-elected president.

MICHIGAN

Detroit.

—Christ's Church, Rev. A. M. Sappenfield, pastor, has just concluded the most prosperous year in its history. An active Luther League of 29 members was a decided factor in this work. In addition to its other work, the society raised \$239.41 during 1912.

The League has kept up in attendance and interest this season better than ever before, which fact is probably due to the following

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reasons: The League has been kept thoroughly alive, first, by having a devotional committee, which prepared a bulletin of the topics, dates and leaders for a quarter, and tacked it on a bulletin board in the Luther League room. This enabled each leader to know just when he was to lead and to prepare for the topic and make it interesting. The devotional committee also furnishes material and advice on the subjects to those who ask for it. Second, a contest, boys on one side, girls on the other. Each member received three points for being present at a devotional meeting; only two points if late (this did away with such a trying feature of continual tardiness); one point for a visitor. This made the attendance very good, as sometimes one boy might have twenty visitors. By this means we also got some out who would not have been there otherwise and they enjoyed the meetings so much that ten new members joined after the contest was over. Five points were credited for each new member received while the contest was on. Each member received one point for being present at a business meeting. The boys won and the girls will have to treat them. The interest awakened is continuing, though the contest has closed.

The business meeting is held the first Wednesday of the month, and a social meeting the third Wednesday, except on special occasions, like New Year's watch, when the social meeting is changed to suit the special feature in the month. A social committee also prepared a bulletin for the year, naming date, committee of three in charge, and a name for the night, like "A Night of Mysteries" for Hallowe'en. A book for \$1, "500 Ways to Help Your Church," has given many new ideas for entertaining. This book can also be obtained in the public library. Each committee is free to prepare their own entertainment or the social committee will gladly help them.

We know that the bulletin board has been a factor in helping the League work to be successful and interesting, as the secret of a successful League is to have it well organized.

MISSOURI

—A Luther League has been organized in First Church, Kansas City, Rev. Andreas Bard, pastor. The present membership is 40, which members are trying to increase to 60 by Easter. The officers are Harry L. Hawkinson, president; Russell Crawford, vice-president; R. L. Spence, secretary, and William H. Ballard, treasurer. The attendance has been very good at all meetings, and much good seems to be promised to the church and each member from the work which has been planned.

MINNESOTA

--Salem Church, Albert Lea, Rev. A. J. D. Haupt, D. D., pastor, has a very active Luther League, numbering 40 members.

NORTH CAROLINA

--A Luther League of 35 members was recently organized in Holy Trinity Church, Hickory, Rev. J. H. Wennemacker, pastor. There is a Junior League in this church with 39 members. Last year this church built a pastor's residence at an expense of \$5,000, and practically paid for it. The duplex envelope system is used with great success.

--St. Andrew's Church, Hickory, has a flourishing Luther League.

CALIFORNIA

--On January 9, 1913, twelve young people met in the parlors of the First English Lutheran Church, Oakland, and organized a Luther League. A constitution was adopted and the following officers were elected for a term of six months: President, Victoria Crowhurst; vice-president, William B. Scheehl; secretary, Anita Dranz; treasurer, Ida Breckenfelder. At the close of the business session a social hour was spent and refreshments were served.

Don'ts

We are so apt to work in ruts as not to have a broad vision and comprehend the greatness as well as the success of the work that might come to us if we could look above the horizon. Recently, in one of our publications, appeared a number of suggestive "Don'ts," some of which seem so appropriate that we feel that the readers of THE LUTHER LEAGUE REVIEW should have the opportunity of reading them:

- Don't get into a rut.
- Don't use the same leaders each month.
- Don't forget to invite others to your meetings.
- Don't have a prayerless service.
- Don't fail to have well prepared programs.
- Don't try to get along without pictures and maps.
- Don't let a few do all the work.
- Don't retain the same officers year after year.
- Don't forget to announce your meetings publicly.
- Don't think that money can only be raised by fairs and suppers.
- Don't be satisfied until you have tried "tithing" your income.
- Don't neglect your sick and shut-in members.
- Don't think your society is doing *all* it can do.



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Don't forget that standing still is ceasing to live.

Don't be too sure that God's call for workers in the foreign field is not to you.

The Day Before Tomorrow

The best time to carry out your New Year's good resolutions is the day before tomorrow.

The best time to quit everything that is mean is the day after yesterday.

The best time to consecrate your life to better work is the day before tomorrow.

The best time to join the Sunday school class is the Sunday before the following Sunday.

If you want to show a kindness to a fellow creature, or to make right some wrong you have done him, do it the day before tomorrow.

If you think that you can get even with a fellow by being mean to him, quit before you begin.

If you want to get the most good out of the Young People's meeting, study the daily readings every day of the week before next.

If you want to please your parents, be kind to them all the time, year before next.

The time to break the tobacco habit, or any other bad habit, is the day after yesterday.

The best season for sowing wild oats is the thirteenth month of the year, that will never come.

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The best time to do your duty is the day after yesterday or the day before tomorrow.
—Watchman.

THE JUNIORS—FEBRUARY

By C. Elvin Haupt, D.D.

The Month.—February and March contain the season known as Lent. The 2d of February is the day that reminds us of the fortieth day after Christmas, upon which our Lord was brought by Joseph and Mary to the holy place of the temple in Jerusalem and presented before the Lord by aged Simeon. February 5, this year, is the first of forty days known as "Lent" ("longer" days). These days begin on Ash Wednesday (day of "ashes"), a day of humiliation of soul, and prayer. Six Lord's days also occur, but are not considered as part of the forty days. The latest of these Lord's days is known as "Palm" Sunday, the gospel of the day being the story of Jesus coming up to Jerusalem amid the palm branches of His joyous followers. With Palm Sunday "Holy Week" begins, and daily services are usually held in the churches; these increasing in intensity of interest to Thursday—night of the Lord's Supper—and "Good Friday." The last day of Lent is Silent Saturday. Good Friday reminds us of Jesus' precious sacrifice of Himself by dying upon the cross; Silent Saturday of His sleep, in death, in the tomb. The dates of Lent are all within one day of being as early this year as they can possibly fall. Ash Wednesday occurs this time, February 5; Palm Sunday falls on March 16, Holy Thursday March 20, Good Friday March 21, Silent Saturday March 22. Then the season changes and Easter, the Lord's Day of Resurrection, overcomes the gloom of Lent with the glory of the Lord's return from death. The entire Church celebrates this fact most triumphantly. May every Junior Luther Leaguer have a blessed share in it all!

Junior Leaguers can do no better than learn to observe these events appropriately. Each has a meaning of its own. From the Topics and the Hymnal a selection may be made suitable to each event and be interspersed with recitations of appropriate readings, such as poems, narratives, etc. Tokens, such as the League emblems, cards and other gifts and rewards, may be dispensed. Thus a fine program may be made ready.

The year 1913 commemorates the 1600th



anniversary of the conversion of Constantine, the first Christian emperor, A. D. 313.

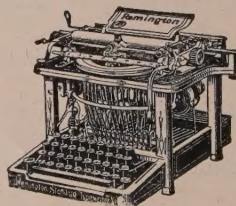
Date Hunting.—A pleasant way to learn history is to search for events by their dates. Who can tell how the days of February and March are associated with the following names: February 2, Simeon; 5, Spener, the great German champion of piety; 9, President W. H. Harrison; 12, Lincoln; 13, Schwartz, the great missionary to India; 16, Philip Melancthon; 18, Martin Luther; 20, the City of Spires in 1544; 22, Washington; 24, Charles V, Emperor of Germany; 28, Constantine the Great; March 6, Michael Angelo; 15, President Andrew Jackson; 16, President Madison; 18, President Cleveland; 20, President Tyler.

A RETIRING PRAYER.

Tonight, dear Lord, I lay me down to sleep.
Aright do Thou my soul and body keep.
Forgive the thoughtless things I've done;
Forget, if wrought, my sins, each one.
Be kind to those who dwell with me,
And find a home for them near Thee
Lord bless the spirits gone before,
The dear related friends of yore.
Let those about me, in their life,
Stay close to truth and free from strife.
And may all prove a worthy band,
Christ's worshippers, in this Thy land.

—D. B. LANDIS.

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